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**THE HOLDINGS OF
MOTHER BETHEL AFRICAN METHODIST EPISCOPAL CHURCH
HISTORICAL MUSEUM
IN
MANUSCRIPT AND PRINT**

F. Leonard Williams

Harvey L. Wilson

Augustus H. Able, III

INTRODUCTION

Recorded history reveals that every century has produced men and women who are called great because of contributions made during their lifetime which affect society to this very day.

Richard Allen can be called great. Born a slave in 1760, he later bought his freedom, was converted to Christianity, and eventually established the African Methodist Episcopal Church.

He purchased a lot in 1787 on Sixth Street below Pine Street in Philadelphia, Pennsylvania, from a Mr. Mark Wilcox. This lot is the oldest parcel of real estate continuously owned by Negroes in the United States. Four church buildings have been erected on this plot of ground.

Widely accepted as the first man of color to foster self-help among his people, Richard Allen was the founder of the Free African Society (1787), and later (1816) of the first Negro church to expand on a national level in the United States.

His vision for the future success of his people made a tremendous impact on outstanding men and women who believed in his precepts and have developed his principles from the beginning of the African Methodist Episcopal Church to the present day.

Because many of these outstanding leaders were members of the African Methodist Episcopal Church, much of the history of the Negro in the United States and in Philadelphia, Pennsylvania is contained in The Christian Recorder, the oldest existing Negro periodical in America, and the only one in the United States that existed before the Civil War. From the beginning of its existence, The Christian Recorder has reflected the thinking of the black man, both learned and unlearned.

In 1836 a resolution was passed by the New York Annual Conference of the African Methodist Episcopal Church to establish a quarterly magazine. The first copy was printed in September, 1841, but was soon discontinued.

In 1848, a newspaper edited by Dr. Martin R. Delaney, of Pittsburgh, Pennsylvania, was purchased by the African Methodist Episcopal Church and called "The Christian Herald." In 1852 its publication was moved from Pittsburgh to Philadelphia and re-named The Christian Recorder.

The paper has not always been published regularly. There are many time breaks in publication and its size and price have often varied.

Among the archives in the museum at Mother Bethel African Methodist Episcopal Church at Sixth Street below Pine Street in Philadelphia, Pennsylvania are copies of The Christian Recorder which date back to 1854. Following on this microfilm are recorded all of the holdings stored there. Our purpose is to preserve and make available to all the cultural heritage and opinions of a great people.

We are grateful for the counsel, suggestions, and hard work of those who have made major contributions to the completion of this microfilm. Mrs. Nell Irvin Painter for initiating the project; Mr. Peter Parker of the Pennsylvania Historical Society for counsel and guidance; Mrs. Ruby Chappelle Boyd, Vice-Chairman of the Mother Bethel Historical Commission, and Mr. Paul H. Vaughn, Liaison Officer to the Historical Commission from the Mother Bethel Board of Trustees, for coordinating the project; Dr. Augustus H. Able III, for arranging the materials; Mr. Arthur Brunson for vigilant guardianship; and most of all, to the American Philosophical Society of Philadelphia, Pennsylvania for providing the funds to make it all possible.

Mr. F. Leonard Williams, Chairman
Mr. Harvey L. Wilson, 1st Vice Chairman
Historical Commission of Mother Bethel
African Methodist Episcopal Church,
Philadelphia, Pennsylvania
1973

**THE HOLDINGS OF
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MANUSCRIPT

Augustus H. Able, III

The records of Mother Bethel Church comprise a considerable body of various matter: First, because the Church is an old one; second, because the division of its corporate body into distinct, complementary halves, the secular and the spiritual, i.e., the Trustees as the controllers and managers of the property over against the Corporation and particularly within it, the Stewards and Leaders of the Class system through which the religious dynamism of the Church was promoted.

The Class system which was adopted in America directly from Wesley's masterful plan for the promotion of his Societies in England succeeded here as well as it did abroad. It emphasized lay participation, bound members to each other by frequent meetings in small groups, instructed them in the religious life, gave them fellowship, put them to common tasks and developed leadership. It fueled American Methodism for its great future; and for the African denomination when it emerged, was a particularly apt instrument for its people's development.

In keeping, the Bethel records for Stewards, Leaders and Classes are more numerous than those for the Trustees; and as a kind of appendix to them follow the records of a number of activities from benevolent societies to Sunday School. It must be remarked that the Corporation whose records are listed in this bibliography along with those of the Stewards and Leaders, embraced the entire membership of the Church in good standing, who had paid their annual "dollar money." The Classes were as a matrix within this enveloping body; for the same reason all other non-Trustee records are put together in one group as illustrating the totality of the membership in action.

As has just been hinted, in view of the diversity of materials, it has seemed reasonable to present the items, not upon a simple chronological thread but to classify related items together under a few different heads, keeping chronology, however, within each group.

The general plan as developed under this rationale, is as follows:

1. Books of general record
2. Minutes of the Trustees
3. Cash books and ledgers (pertaining to the Trustees)
4. Books relating to Leaders and Classes
Minutes of the Corporation, of the Board of Stewards,
of the Official Board, of the Quarterly Conference
5. Special organizations:
Benevolent Societies
Trial Books
Sunday School
Ushers' Association
Christian Endeavor
6. Miscellany
Pictures and objects interesting for their associations
Visitors' books

1. GENERAL RECORDS

There are three record books, two large and one smaller, of the sort manufactured as official church registers. The Historical Record (1760 - 1784) of the first volume is especially valuable because of the transcription of Richard Allen's autobiography. Also, the sharp distinction between probationary and full membership enforces the felt seriousness of the religious commitment. The second volume has a well-kept record of marriages (1890 - 1895) sociologically important because of its notation of employments. Also, under baptisms an entry indicates a Baptist-like option for immersion for those desiring it. Unfortunately these volumes give the impression at large of expensive books not used fully or consistently.

Record of Bethel AME Church

Historical Record 1760 - 1874

Church Record 1865 - 1874

large record book, n.p., Ms. entries Carlton and Porter, N.Y., 1864.

Record of Bethel AME Church

Historical Record 1890 - 1895

Church records 1880 - 1891

Marriages until 1902

large record book, n.p., Ms. entries Nelson and Phillips, N.Y., 1871

Roll Book of members, marriages and baptisms, Bethel AME Church, 1907-1912
church record book, n.p., Ms. entries
Eaton and Mains, Cinn., n.d.

2. MINUTES OF THE TRUSTEES and CASH BOOKS

The Trustees, managing the property of the Church, receiving and paying out, cannot vie for interest with their Steward counterparts. However, as materials for the kind of sociological-economic studies in vogue today, the Minute books and Treasurer's books have their special value. It must be remarked, from the beginning these books, with small exception, were well-kept in a clean, sometimes finely expressive hand. It is worthy of note that the first receipt book dates from 1832, the year after Bishop Allen's death. The fledgling Church after the passing of its founder stood at the beginning of a new era.

Minutes and Financial Book of the Trustees, 1863 - 1894
large leatherbound copybook, n.p., Ms. c. 200 pp

Minutes of the Trustees, 1865 - 1878
disbound account book, Ms., c. 250 pp.

Minutes of the Trustees, 1878 - 1891
bound account book, Ms., 335 pp.

Minutes of the Building Committee (of the Trustees) for the present (fourth) building of Bethel AME Church, 1889 - 1890
copybook, p., Ms., 61 pp.

Minutes of the Board of Trustees, 1910 - 1933
large copybook, n.p., Ms., c.800 pp.

Minutes of the Trustees, 1937 - 1944
looseleaf notebook, Ms., c.100 pp.

Trustees of Bethel Church, 1897 - 1899
Pages from a broken ledger, Ms..

3. CASH BOOKS and LEDGER pertaining to the Trustees)

Receipt Book by the Secretary of Bethel AME Church, 1832 - 1847
bound ledger, n.p., Ms.

Receipt Book for Bethel and Union AME Churches, 1840 - 1847
bound account book, n.p., Ms.

Finance Cash Book, 1890 - 1894
small ledger, pp. 1 - 83, Ms.

Treasurer's Receipts, 1894 - 1896
bound book of printed receipt forms, filled.

Finance Committee's Book, 1897 - 1903
small hardbound ledger, Ms., pp. 3 - 149.

Trustees of Bethel Church
Receipts and Expenditures, 1897 - 1899
pages from a broken ledger.

Cash Book, 1909 - 1927
large ledger, Ms., pp 2 - 429.

Financial Ledger of the Trustees, 1927 - 1942
large ledger, Ms., c. 400 pp.

4. BOOKS RELATING TO LEADERS AND CLASSES

Minutes of the Corporation, of the Board of Stewards, of the Official Board, of the Quarterly Conference.

The presence of Class books (i.e., lists of classes, their leaders and members) of dates down to 1901 seem to show that the Class system remained relatively intact at Bethel Church later than in many other churches. In fact, the rise of Christian Endeavor (see Other Activities) after 1902 would seem a substitutionary activity. However, since the conduct of the religious life of the Church remained vested in the active membership, the Minutes of the Stewards, Official Board, Quarterly Meeting and of the Corporation show them functioning as earlier, answering to the same problems, whether the preacher's salary, the Communion wine or money for the indigent.

Receipts of the Corporation of Bethel AME Church, 1846 - 1851
broken ledger, Ms., c.20 pp.

Minutes of the Official Board, Leaders and Stewards, 1848 - 1849
bound copybook, n.p., Ms..

An Account with the Leaders and Trustees, 1851 - 1858
bound account book, Ms..

Class Book, names and contributions, 1852 - 1854
bound, alphabetized record book, Ms..

Book of Classes and their Contributors, 1872 - 1894
broken, leatherbound ledger, Ms..

Roll of Classes in Bethel Church, 1874 - 1877
small ledger, n.p., Ms..

Minutes of the Board of Stewards, 1876
disbound account book, Ms., 8 pp.

Receipts of the Stewards, 1879 - 1886
broken account book, Ms., c. 50 pp.

Minutes of the Quarterly Conference, 1879 - 1891
Leatherbound copybook, Ms., pp. 1 - 258.

Minute Book of the Official Board, 1887 - 1890
small copybook, Ms., c. 150 pp.

Account Book of the Board of Stewards, 1887 - 1901
account book, Ms., 118 pp.

Book of Class Rolls, c 1890
small ledger, n.p., Ms.

Minute Book of the Official Board, 1890 - 1900
large copybook, Ms., c 45 pp.

Minutes of the Corporation, 1894 - 1950
large copybook, Ms., c. 500 pp.

Book: listing trustees, stewards, local preachers, class leaders and members, 1901
small ledger, n.p., Ms..

Minutes of the Corporation, Reports from the Trustees, 1951 - 1972
hardbound blank book, paged, Ms., pp 1 - 215

5. SPECIAL ORGANIZATIONS and ACTIVITIES

The records of these organizations include much socially suggestive material. For example, the minutes of the two early benevolent societies, one, a burial society (men), the other, for insurance money in sickness (women), present striking attempts at self-help through voluntary organization.

The minutes of the two "trial books" show attempts at enforcing the principles of the Discipline in matters both of sex morality and fair dealing upon those who by membership had professed to accept them. A last trial apparently was held in 1895. None of these records show rancor, and no doctrinal points are raised.

That the Sunday School had its rolls is not surprising; the Catalogue of its library, on the other hand, shows it in a progressive phase.

The rise of Christian Endeavor coincides with the same development on a huge national scale throughout Protestantism in the early part of this century.

Perhaps the best guide to the special organizations of the Church is provided by the Book of Membership: "Classes, Circles, Auxiliaries, Altar Guild, Ushers" Association, etc.", c.1916.

Not to be overlooked is the Assignment of Ministers from Bethel Church for each week, 1839 - 1844, for an impressive indicator of the Church's growth through the whole Delaware Valley from the preaching stations steadily extended over the area.

Minutes of the Union Benevolent Sons of Bethel AME Church (a burial society) 1826 - 1844.
leatherbound copybook, n.p., Ms., c. 150 pp.

Minute and Trial Book, Bethel AME Church, 1822 - 1835, 1838 - 1851.
hardcover copybook, n.p., pp. written in, Ms..

Minute Book, United Daughters of Tapsico Society, 1837 - 1847.
(a benevolent society for aiding sick members)
hardbound copybook, n.p., Ms.

Appointment of Ministers from Bethel AME Church. 1839 - 1844
(for each week to the mission churches)
hardbound copybook, n.p., Ms..

Minute Book of Bethel Church, 1859 - 1865
(record of trials)
Hardbound copybook, n.p., Ms..

Name of Scholars in the Sunday School
Catalogue of Books in the Sunday School Library, 1864
hardbound account book, Ms., c. 50 pp.

Sunday School Book, c. 1860
(names and attendance)
bound ledger, Ms..

Church Sunday School, 1934 - 1939
bound, alphabetized record, Ms..

Minutes of the Preachers' Association, Philadelphia Conference, 1897-1901
hardbound book, Ms., c. 390 pp.

Minutes of the Richard Allen Christian Endeavor, 1902 - 1910
copybook, Ms., 100 pp.

Book of Membership Rolls: classes, circles, auxiliaries,
Altar Guild, ushers, etc.
ledger, n.d. c. 1916, pp. 2 - 196.

Minute Book of the Ushers' Association, 1925 - 1930.
hardbound copybook, Ms., c. 280 pp.

Minutes, Ushers' Association, 1931 - 1941
hardbound copybook, Ms., c280 pp.

6. MISCELLANY

Certain objects and pictures helping to actualize the life of the Church have seemed worthy of inclusion: such as, Richard Allen's Bible (although broken and disordered) from which he preached, presented to him in 1802 by Thomas Garrett in whose family it had descended, a small 17th Century quarto, and the "love feast" tickets, two of them signed by Richard Allen.

Bible presented to Richard Allen, 1802

Three "love feast" tickets, 1818 and 1823.

"Free paper" for James Jacoby, 1840.

Program of events in Bethel Church, 1878 - 1901,
Souvenir book.

Solicitor's book, Grand Class Rally, 1892

Badge, Daughters of Allen, 1902.

Ordination of Bishops Beckett and Ross, 1916
printed pamphlet, n.p..

Burning of the Mortgage, 1945.
picture with identifications

Visitors Books, Registrations
1901 - 1909
1916 Centennial Conference
1923 - 1931
1931 - 1944
1947 - 1949
1960 - 1970

THE CHRISTIAN RECORDER

PRINT

The Christian Recorder, planned as a serial publication for the African Methodist Episcopal Church, began in 1854 to appear under the editorship of the Rev. J.P. Campbell. Even then apparently there was still delay, for the number of July 13 seems to have been the first although designated No. 16. The "every other week" paper of four pages then continued publication until March 4, 1856. Thereafter publication seems to have ceased until 1861 when in January under the editorship of Elisha Weaver, the New Series, Vol. I, began. Now again The Christian Recorder was on the road as a four-page weekly printed on good paper under the continued editorship of the same Elisha Weaver, Vol. I to Vol. VII, 1861 - 1867. During this period the Recorder seems to have been introduced into the South by distribution among the Negro regiments with some success. After the close of the Rebellion, the Recorder began to reflect the reach of the Church's missionary effort into the South and West, an effort so successful that eventually regional Recorders (Southern and Western) and in the end proved too competitive for the original Recorder in Philadelphia.

In connection with these beginnings it is worthy of note that it was the Recorder's first editor, the Rev. J.P. Campbell (one-time minister at Bethel Church and later Bishop of the Philadelphia area) who collected the volumes of the Recorder that now make up the Bethel Church collection. Not only did he retain them, but he went to the trouble of having them bound in the boards that have helped to preserve them. The grandson of Bishop Campbell, the Reverend J. Campbell Beckett, presented the Campbell Collection to Bethel Church; one of three collections of the Recorder known at present to exist; the other two being in the libraries of Drew University, Madison, New Jersey, and Indiana University, Bloomington, Indiana respectively.

In 1868 the editorship of the Recorder passed to Benjamin T. Tanner and remained with him through 1884, Vol. VIII to Vol. XXII, 1868 - 1884. This was a period of growth as might be adduced by the change in 1863 from the four-page weekly to an eight-page one, although this change could not be sustained because of the Recorder's small circulation which never rose above 5000 copies. The Recorder seems consistently to have enjoyed very good fortune in its editors; most of them became bishops, quite properly, one feels. Its rhetoric was always literate, its tone moderate. Outrages from the South were reported in purely factual terms: burnings of churches and parsonages, midnight visitations. Of course sermons were reproduced, but there was excellent reportage from correspondents all over the South and West. Their page of Communications, alas, has been the chief object of the ravishing wrought by so-called scholars upon so many numbers of the Recorder. Also, there are temperate and thoughtful reflections upon Negro problems even yet not finally resolved: for example, whether segregated schools are not best for Negro children because black teachers will understand and help them more than white teachers, particularly those in mixed classes; or again, whether an all-Negro church does not shut off its people from the larger Christian community.

In sum, the virtue of the Recorder lies not in its over religious role but in the picture it provides of the Negro situation over the country; from the tepid friendliness of at least some whites in the West, whether Cheyenne or Santa Fe, to the cry to freed Negroes, "Don't come to Mississippi."

Indeed this warning brings to mind one of the greatest features of the Recorder, the Information Wanted page that continued for years, week after week; inquiries about broken families; the enforced separations of parents, children, brothers, sisters, all relationships, all deriving from the Peculiar Institution of the Cotton Kingdom. These inquiries provide small glimpses of thousands of human tragedies and constitute a most impressive indictment of the Old South.

In 1885 the Rev. Benjamin F. Lee became editor of the Recorder and continued in that capacity through 1892, Vol. XXIII to Vol. XXX. In spite of a falling circulation Editor Lee was able to restore the 8-page paper that editor Tanner had been unable to maintain after the departure of his able business manager, H.M. Turner, in 1876. And the 8-page paper was continued by his successor, Dr. H.T. Johnson through all his years. But with Dr. Johnson's accession a curious thing, bibliographically, occurred in 1893: Vol. XXXI (January to May) inexplicably became Vol. XLI on May 4th. And at that point the troublesome phenomenon of volumes beginning at mid-year was set for the future. However the leap of ten volumes (XXXI to XLI) remains to be explained. Upon a reasonable explanation it would seem a bold attempt on the part of new editor Johnson to impose order, once for all, upon the volume series that from the beginning in 1854 followed by the hiatus of 1857 to 1860, through the New Series after 1861 with misnumbering within it (e.g., three volumes No. 9) had known omission and disorder. However the attempt seems to have been less than successful by the loss thereafter of any simple identification between volume and year.

Throughout the Recorder's history the printers' errors are numerous and maddening; increasingly so, not in respect to the text which remains surprisingly regular, but to the numbering of issues, pages and datelines. Accordingly often only the dateline (if one can be found) gives guide to an issue. Further, because the extensive vandalism practiced upon the Recorder most often fell on the first sheet (pages 1 and 2) where possibly only the masthead showed a date, the bibliographical problem has been compounded immeasurably. Still further the increasingly poor quality of the paper during the nineties has made those issues almost impossible to handle.

In conclusion, the solid worth of the Recorder has been impaired from three contributing sources: deteriorating paper, wild printing errors and the depredations of unethical readers, the last most of all. Nevertheless many perfect or almost perfect volumes remain; especially for the earlier decades, like a great monument, the Recorder proved too bulky for the barbarians utterly to destroy.

**THE CHRISTIAN RECORDER
of the African Methodist Episcopal Church**

"every other week", 4 pages

J. P. Campbell, editor

Book Committee of the A.M.E. Church, publisher

Volume I, 1854 - 1856
No's 1 through 15 missing (if published)
No. 16, July 13, 1854 through No. 39, March 4, 1856
(No's 17 and 24 missing by removal)

New Series

Volume I 1861

Weekly, 4pp. cumulative paging
Elisha Weaver, editor
No. 1 missing (if published)
No. 2, January 19 to No. 51, December 28

Volume II 1862
No. 1, January 4 to No. 52, December 27

Volume III 1863
No. 1, January 3 to No. 52, December 26

Volume IV 1864
No. 1, January 2 to No. 52, December 31

Volume V 1865
No. 1, January 7 to No. 52, December 30

Volume VI 1866
No. 1, January 6 to No. 52, December 29

Volume VII 1867
No. 1, January 3 to No. 52, December 28

Volume VIII 1868
Weekly, 4pp. cumulative paging

Benjamin T. Tanner, editor
No. 1, January 14 to No. 39, December 26
This full year is found in two places within the same binding,
the first half of Volume IX being bound in between.

Volume IX 1869
No. 1 January 16 to No. 16, May 22
The remaining numbers of Vol. IX proceed under a new cumulative
numbering system and are bound separately.
No. 418, June 12 to No. 445, December 18

Volume IX (should be Volume X) 1870
No. 447, January 1 to No. 498, December 31

Volume IX (should be Volume XI) No. 499, January 7 to No. 534, December 25	1871
Volume X No. 1, January 27 to No. 41, December 28 The old numbering plan is reinstituted.	1872
Volume XI No. 1, January 2 to No. 52, December 25 The change from a 4 page to an 8 page issue begins.	1873
Volume XII No. 1, January 8 to No. 52, December	1874
Volume XIII No. 49 (1), January 7 to No. 52, December 30	1875
Volume XIV No. 1, January 6 to No. 51, December 27	1876
Volume XV No. 52, January 4 to No. 68, April 5 No. 15, April 12 to No. 52, December 27 The 8 page paper was reduced to 4 pages as formerly with the April 12 issue.	1877
Volume XVI No. 1, January 3 to No. 52, December 26	1878
Volume XVII Missing	1879
Volume XVIII No. 1, January 1 to No. 53, December 30 Supplement, Proceedings General Conference Volume 1, No's 1 to 19.	1880
Volume XIX No. 1, January 6 to No. 52, and Supplement, December 27 The 4 pages were reduced to 2 unpagged sheets.	1881
Volume XX No. 1, January 5 to No. 52, December 28	1882
Volume XXI No. 1, January 4 to No. 52, December 27	1883
Volume XXII No. 1, January 3 to No. 52, December 25	1884
Volume XXIII Weekly, 2 sheets unpagged Benjamin F. Lee, editor No. 1, January 1 to No. 53, December 31	1885
Volume XXIV No. 1 January 7 to No. 49, December 30	1886

Volume XXV No. 1, January 6 to No. 34, August 25 No. 35, September 1 to No. 52, December 29 With the September 1 issue return is made to the 8 page paper begun by B.T. Tanner in 1873 and dropped in mid-1877.	1887
Volume XXVI No. 1, January 5 to No. 52, December 27	1888
Volume XXVII No. 1, January 3 to No. 52, December 26	1889
Volume XXVIII No. 1, January 2 to No. 52, December 25	1890
Volume XXIX No. 1, January 1 to No. __, December 31	1891
Volume XXX Missing.	1892
Volume XXXI Weekly 8 pages Dr. H.T. Johnson, editor No. 1, January 5 to No. 21, April 27	1893
Volume XLI No. 1, May 4 to No. 35, December 28	1893
Volume XLI No. 36, January 4 to No. 52, April 26	1894
Volume XLII No. 1, May 2 to No. 35, December 27	1894
Volume XLII No. 35, January 7 to No. 52, April 25	1895
Volume XLIII No. 1, May 2 to No. 35, December 26	1895
Volume XLIII No. 36, January 2 to No. 53, April 30	1896
Volume XLIV No. 1, May 7 to No. 34, December 31	1896
Volume XLIV No. 35, January 7 to No. 52, May 6	1897
Volume XLV No. 1, May 13 to No. 35, December 30	1897
Volume XLV No. 36, January 6 to No. 57, June 2	1898

Volume XLVI No's 1 to 5 are not found. No. 6, June 9 to No. 35, December 9	1898
Volume XLVI No. 36, January 5 to No. 51, April 20	1899
Volume XLVII No. 1, April 27 to No. 35, December 28	1899
Volume XLVII No. 36, January 4 to No. 52, April 26	1900
Volume XLVIII No. 1, May 3 to No. 35, December 27	1900
Volume XLVIII No. 36, January 3 to No. 52, April 15	1901
Volume XLIX No. 1, April 25 to No. 40, December 26	1901
Volume XLIX No. 41, January 2 to No. 52, March 20	1902
Volume L No. 1, March 27 to No. 40, December 25	1902

THE CHRISTIAN RECORDER

No. 16

1st sheet missing.

JOHN WANAMAKER'S.

NOTE.—Mr. Wanamaker extends an invitation to every reader of The Christian Recorder to visit his store whether to see or to buy. One of the pleasant things about the store is the fact that one can go all over it either alone or with a guide with perfect freedom and without ever being asked to buy a thing.

Belins of lightest colors have come at \$1.25. Already we had some at 75 cents and \$1.00 of the same number of colors. There is something very singular in the colors of this season; and the singularity shows in extra quality as markedly as in anything.

Lines have ready in all stores; and all the designs new, except a few, which can't be seen, of course. We stick to small figures, though most merchants will have large figures.

We are fortunate in having silks. The new stuff is going to let them down a trifle; and we have probably discounted the change, \$9.50 to \$11 a piece of about 20 yards.

Spring dresses ready-made, of flannel, cloth, miscellaneous dress stuffs and silks, low priced dresses; are ready; down to \$6 for the very lowest; and that is very similar to one that was much liked at the same price last year.

John Wanamaker, Philadelphia.

HEROES AND HEROINES. The colored American journal. A book of carefully written sketches of the men and women who have left their names high on the annals of American history.

CHRISTIAN CHURCH. By Rev. A. Ritchie, Ph.D. A book of carefully written sketches of the men and women who have left their names high on the annals of American history.

THE PEOPLE'S ADVOCATE. PUBLISHED SATURDAY AT WASHINGTON, D. C. A national newspaper published in Washington, D. C., devoted to the interests of the colored people.

NEW YORK GLOBE. A national newspaper published in New York City, devoted to the interests of the colored people.

TUTT'S PILLS FOR TORPID LIVER. A medicine for the liver, prepared by Dr. J. C. Tuttle.

TUTT'S HAIR DYE. A hair dye, prepared by Dr. J. C. Tuttle.

THE ECHO. A weekly publication, devoted to the interests of the colored people.

CONSUMPTION. The Ins and Outs of Oak Hall. THE INS.

THE OUTS. Oak Hall today a stock of men's and boys' clothing that we are proud of.

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VOL. XXI, NO. 17
PUBLISHED BY THE
PASTOR IN DAYTON, OHIO. he was devoted to God's service. The

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HANNAH'S name was Samuel, Saul, and David. There are many legends about them, but these are the principal ones.

A long, long ago, nearly two hundred years before Christ was born, there lived a poor old man in a little town in the hills of Israel. There lived many other men and women, but the only one who came to him was a poor old man (as he was called) and he was a poor old man. He had two wives, as most men in those days had, but he had only one child, a boy named Hannah.

One day, some of the nation of the Old World, believed in the God of Israel, came to the temple at Beth Shalom, for Christ taught as better.

There was a great festival, but a woman came, as you see, to the temple, and she was a poor old woman, as the names are difficult to read.

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Advance
VI, NO. 18

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 The silver cord is
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We shall have, for "all that are
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 resurrection of damna-
 ty of our bodies will
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 hair of your head is
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 both body and soul
 before, both body and
 raised. "For so, him
 body; but fear. Him
 cast both body and

"is a proof of the respect from this world is as to the Christian, but in scriptures "sleep." So on. "Those that sleep bring with him, and sleep in the dust of awake to everlasting shame and everlasting life that be wise shall witness of the firmament; many to righteous forever and ever. But till the end be, for them stand in thy lot at the end." The omnia in the shall change our vile on them like his glorious of Christ is our model. "It doth not yet, shall be; but when He shall be like him, for as he is." A type of exhibited on Mount

this body shone through
 its countenance was like
 one said, "Master, it is
 thou."

arrested by Jesus while
 Domnaeus, saw a light be-
 lieves of the sun. John
 was in the spirit on the
 and heard a voice saying,
 "I saw one
 men of man clothed with
 to the foot. His eyes
 of fire and his feet like
 as if they burned in a fur-
 nace and in these words,
 "ye, ye shall live also."

say, "How are the dead
 with what bodies do they
 resurrect as is the differ-
 ence of the sun, moon
 their shining, is the differ-
 ence the body that new is and
 the resurrection. It
 changed in a moment, in
 of an eye, at the last trump,

raised shall sound and the
 passed incorruptible and
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 action will be brought about
 is working, whereby he is
 all things unto himself.
 that the resurrection of the
 will be a miracle which
 performed by the power of
 and providence illustrates
 us of the dead night and
 and spring, seed time and
 the unfolding of the buds
 See the beautiful winged
 in the atmosphere, all
 the power of God in raising
 Can the jaws of death
 death and hell, and the
 their dead? Yea, through
 of his power he is able.
 I have said, I awake in the
 The right on shall come
 the graves with shining coun-
 they shall behold a smiling
 grave, where is thy victory?
 The victory is the living

through our Lord Jesus Christ.
 change the voice and the croak
 of the mastleins root,
 of death from into the life
 of peace, and mortals put on im-
 corruptible incorruption; in
 is swallowed up in victory.
 with to a man with the hope
 of resurrection. For in hope
 attraction of faith. "Be
 out of death and I will give
 of life." Here hope steps
 faith the gates of all of
 the promises. But when the son
 of man in his glory and all of
 angels with him; then shall
 the throne of his glory and
 he shall be gathered all nations;
 I separate them one from an-
 other as the shepherd divideth his sheep
 apart. And these shall go away
 into everlasting punishment; but
 the righteous into eternal life. Come, ye
 my Father, inherit the kingdom
 of your son from the foundation of

There will be the joyful
ten thousand of his minister-
and saints sitting with him on
of his glory. He will give
Arise ye dead and come to
" And with their vile bodies
be changed and made like nu-
merous body. The heavens shall
with a great noise, with the
the redeemed, having washed
and made them white in the
who Lamb. Amen.

this feeble body fail,
as it drop or die,
shall quik this mournful vale
near to words on high.
In the disembodied saints,
and let be long enough rest
Indesirable breast.

WHEA, D. C.

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1884.

RIDGEMAN.

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No. 29

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UGUST 2, 1888.

VOL. XXII., NO. 31

only myself, but every good thinking man who help make up the travelling crew. I coincide with Bishop Turner and others who speak and write so brightly upon the Jewish question. I also agree with Brother I. S. A. Murphy, of Greenboro, N. C. That is, his suggestion, is my opinion, is good enough, but

SERVANTS OF GOD.
BY REV. L. F. ALBRIDGER.
MR. EDITOR.—The Israelites obeyed the voice of Joshua and entered the promised land. This promise made to Moses, of the possession of Canaan had

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ER

er Year, in Advance

VOL. XXI, NO. 3

miles from the railroad. Among
the class of colored people. As to the
legal status this charge will present it
will bring at conference.

Horton circuit, Rev. L. G. Burnette,
pastor, is broad but spiritually narrow.
Initiated Brothers:
Building purposes, \$50, one new church;
and two started, one 25 by 40; number members 6;
Brothers 45; Sunday school
of pupils 40; money for Sunday school
schools, \$8.00; we are weakly to the

In advance all along the line in regard
to the benevolent claims of the conference.

[illegible]

The work is not in good condition. The
 calves are not in good condition, the sheep have
 been killed. Brother
 toward. He reports 60 members; 1
 cerease 7; probationers 34; Sunday
 school 2; scholars 147. We have bought
 two acres of land and a church building
 at a cost of \$200.

Hooper mission, Rev. W. H. Jackson
 reports a small mission
 Bro. Jackson was given the oversight
 station also. He reports 25
 members; 3 probationers; one Sabbath
 school; 27 scholars; 16 books in library
 They are putting up a new building.
 Sand Valley circuit, Rev. S. T. Cran-
 ton, pastor, is anxious for the church, or
 the church is anxious for the pastor. The
 pastor after asking building, observed

and his members at various churches are giving surprise parties and church warnings to the pastors. Several other points not heard from.

We the ministers on this district intend to show that we have not wasted the Master's time; labored zealous, and are unwavering in our devotion to the Church of our choice.

Sandersville, Ga.

SUNDAY SCHOOL CONVENTION

BY REV. W. H. BACOTON.

A Sunday school convention of the A. M. E. Church met in Eason's Chapel

was called to order by elder W. H. B. Rector. Religious exercises over, a committee on credentials was appointed. The committee on organization recommended Elder W. H. Rector as chairman, H. W. Foley, Secretary. The minutes were read and approved, concerning the business before it. He was followed by Prof. J. L. Steegall.

AFTERNOON SESSION.

Committees on credentials. The first reported. The report was as follows: "What is this Convention for?"

was presented and discussed by Rev. O. C. Gray. The second subject, "Origins of Sunday Schools," by Mr. H. W. F.

Fourth subject, "The Bible—Has Best Studied?" was discussed by Rev. J. L. Steegals. The committee on resolutions reported. To the chairman members of the Sunday school convocation. Wm. H. Williams presented the following resolutions:

Resolved, That the object of this convocation is no longer an experiment, and it has come to stay and that we

work, our money, our prayers.
 Responsively: That the Bible is the source
 of our best, closest application to
 the season first, then to follow a few sug-
 gestions by good Bible students and to
 be taught as the truth seasoned with prac-
 tice and in the spirit of the Master.

Resolved, That we as Sunday school
 workers and teachers are determined
 to devote ourselves upon the youth
 of our era, the best of the earth, to
 the security of total abstinence from
 use of intoxicating liquors. Prof. J.
 Steegal, H. W. Foester, Wm. Fle-
 min.

After some brief and pointed remarks
 by the chairman, urging delegates

AN IMPORTANT NOTICE.

TO THE PASTORS OF THE SECOND EPISCOPAL DISTRICT:

DEAR BRETHREN,—I have no time to explain, and more than that, explanation has been given again and again. This is now to tell you that you are not to do your duty as ordered by the annual conference of Baltimore, within thirty days from date, the Metropolitan Church in Washington will be sold under the eberffe hammer, and African Methodism will go down in that city. I

Second District will endeavor to
twenty-five cents from every membe
the second or third Sunday of Aug
and send the collection thus raised
medially to Rev. James A. Har
1208 16th street, N. W., Washing
D. C.

This is also by any, let every man
will not obey this order resign at o
and I will send to fill his place a
who will obey.

Fraternally, PAYNE

Note well.—Send the sum raised
Post Office Order.

NOTICE.

Rev. G. T. Shaffer, pastor of a

1947: C. E. Leonard, pastor of St. Chapel, and a member of the Public Board, will not be my stand in office while attending some of the conferences.

advance

, NO. 39

If not, comment. Have to a person and you while youence for him? can pass ever be able to an- Are you anx- our friends ex- if not, ask God ou net see God's

and your friend
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see things out of
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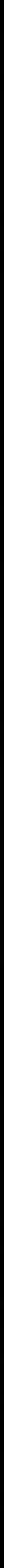
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 I wish to advise the
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And, brethren,
more faithful and
last, is my prayer.



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Absolutely Pure.
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